

United Church of Christ
Two hundred and fifty
years of worship

1723 - 1973



THEY THAT GO
DOWN TO THE SEA
IN SHIPS, THAT DO
BUSINESS IN GREAT
WATERS: THESE SEE
THE WORKS OF THE
LORD AND HIS WONDERS
IN THE DEEP

LOCKED CASE

974.492
Uni

Brewster Ladies Library
Brewster, Mass.

The Anniversary Committee would like to dedicate this booklet to Muriel G. Batchelder, whose sudden passing from "the Church Militant to the Church Triumphant" just as printing was completed has so shocked us all.

It will be obvious to the reader just how great has been Muriel's contribution to this publication. Her absence from among us is a great loss both to this Congregation and to the community at large.

The Anniversary Committee

THE COVER :

TOP : *Wellfleet and
the Congregational Church
from Depot Place*

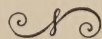
BOTTOM : *The Inscription of
the "Mayflower" Memorial Window
(Psalm CVII, v. 23-24)*

1723-1973

Two Hundred and Fifty Years
of
Worship

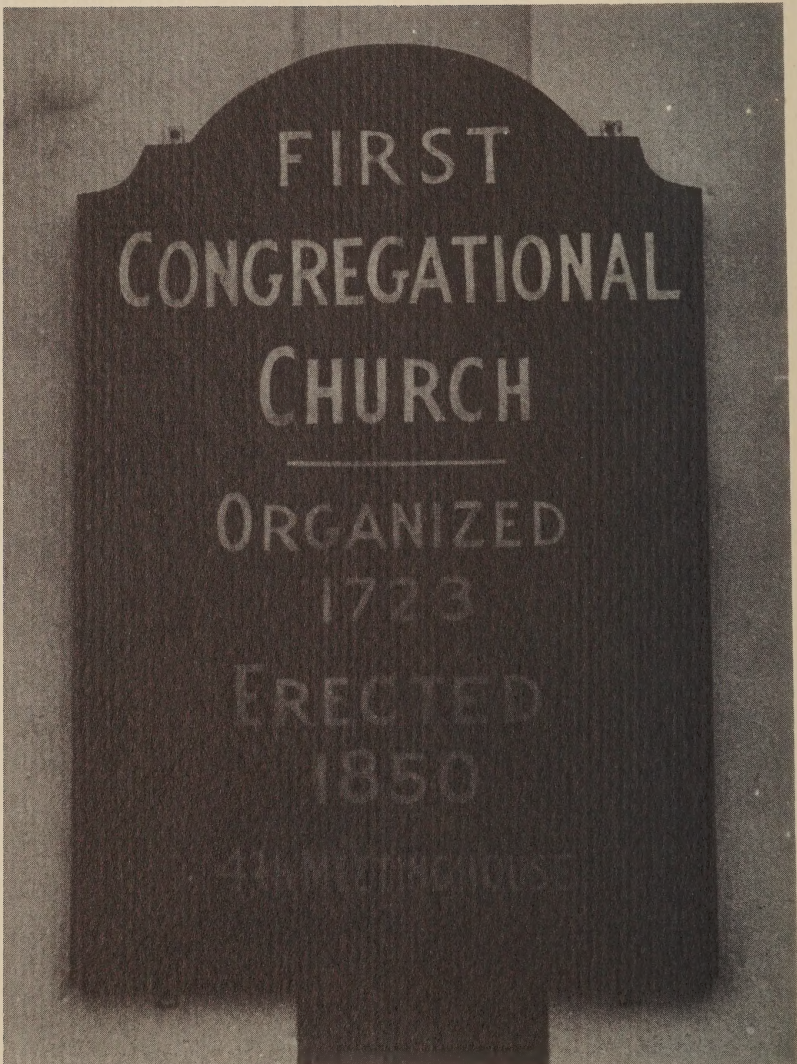


*Published for the 250th Anniversary
of the United Church of Christ (Congregational)
Wellfleet, Massachusetts
and the 100th Anniversary of its Organ*



*"Giving thanks unto the Father
which hath made us meet to be part-
akers of the inheritance of the saints
in light."*

(St. Paul to the Colossians I, 12)



WE reverently dedicate these pages to those who preceeded us in the membership of the Congregational Church of Wellfleet and those who worshipped with them during the past two hundred and fifty years. They have left us a legacy of faith, moral standards and steadfastness in difficult times — and a house of worship. This church, whose architectural features embody the strength, the harmony and the affirmation of purpose which we seek in forming our own lives, stands as “evidence of things not seen.”

May those who will come after us find in the story told here — as we have in our research — a source of inspiration, a sense of gratitude and the realization that the Church is a living body, needing tender care and love.

To our contemporaries, we humbly offer the results of our labour. We well know this is an incomplete, and perhaps on occasion inaccurate, record of the many and diverse activities of our 50 or more pastors and their parishioners during the past 250 years. We apologize for any important omissions and welcome any corrections, which will be noted for future record. This booklet is the result of our committee's best possible efforts. Our members, listed below, are not all members of the Wellfleet Congregational Church but they have all chosen this way to express their gratitude for the important part this Church has always played in the life of this community.

For historical information we have consulted: “*The History of Barnstable County, 1620-1890*” edited by Simeon L. Deyo, “*The History of Cape Cod: the Annals of the Thirteen Towns of Barnstable County*” by Frederick Freeman, “*Wellfleet, a Pictorial History*” by Judy Stetson, and the as yet unpublished history of the Wellfleet Public Library by Mrs. Mary S. Freeman and Mrs. Harriet Bell. We acknowledge also with sincere gratitude the assistance of Henry C. Atwood, Frank Baldwin, Mrs. Margaret Gilliatt, Miss Lydia Newcomb, Earl Rich and Mrs. Walter Wiley.

Edward F. Allodi, A.I.A.
Muriel G. Batchelder
Kenneth Cole
Edward W. Flint
J.-P. and Beatrice Freyss
Louise Rego
Alys Robicheau
Paul K. and Janet Weinandy
Leonard Heap, *Pastor*.



*THE TOWN of WELFLEET
Joins with the United Church of Christ
Congregational of Wellfleet in celebrating
the 250th anniversary of its founding.*

*We wish this church, one steeped in
history and the first Meeting-House in
Wellfleet, continuing long success,
and thank the Church for its two and
one half centuries of vital contributions
to this community.*

Wilfred E. Rogers Jr., Chairman

Howard R. Dykeman

Carol O. North

Selectmen.

A MAP OF WELFLEET
FROM AN 18TH CENTURY ORIGINAL
IN THE BOSTON PUBLIC LIBRARY

- A** First site of the church and cemetery at Chequesset (1723-1735)
- B** Second site of the church at DUCK CREEK (1735-1850)
- C** Present site of the church
- D** Site of the South Wellfleet Second Congregational Church
- E** Town Hall

The Church as a Believing and

IT is interesting to read the MANUAL produced by the Church as a printed booklet over a century ago. It contains *"the Articles of Faith and Covenant, revised and adopted in 1838, and (now) renewed and corrected in April, 1864"* to which prospective members were required to subscribe. Unfortunately we are given no indication of the nature of the successive revisions indicated. One wonders, however, how many of our Churches today provide their members a statement containing 13 Articles of Faith each supported by a generous list of Scripture references. By modern standards the statement is austere. Those to be admitted to membership are addressed as follows: *"We trust you have duly considered the nature of the professions you are about to make, and of the engagements into which you are about to enter. They will be heard on high, and will be exhibited on your trial at the last day. Yet be not overwhelmed; if you are sincerely desirous to be the Lord's . . . He will compassionate your weaknesses, will make you wise by His wisdom, and strong by His power, and will conduct you safely to His Heavenly Kingdom."* And the initiate is

The Rev. Leonard Heap in his study.



Practising Fellowship

assured that he is received *"joyfully and charitably"*, and that the Church pledges itself *"by the assistance of Divine grace"* to share its fellowship of faith in *"brotherly love and holy watchfulness."*

Beyond the principal articles of faith substantially acceptable now as then, the keynote is a mordant concern with the individual believer. *"We believe that all persons in their natural state have . . . a heart deceitful above all things, and desperately wicked and are . . . dead in trespasses and sins, and must be born again to be saved."* *"We believe that the present world is a state of probation, the future world a state of retribution . . . that God will judge the world; that the wicked will then go away into eternal punishment, and the righteous enter into the full enjoyment of eternal life."*

In the modern, more substantive and dynamic United Church of Christ Statement of Faith we stand in loftier places and breathe a freer and more heady air : — *He calls the worlds into being, creates man in His own image, and sets before him the ways of life and death. He seeks in holy love to save all people . . . He judges men and nations. . . . In Jesus Christ . . . He has come to us and shared our common lot, conquering sin and death, and reconciling the world to Himself. He bestows upon us His Holy Spirit . . . He calls us into His Church to accept the cost and joy of discipleship . . . He promises to all who trust Him, forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, His presence in trial and rejoicing, and eternal life in His kingdom which has no end.*

We may rejoice in the greater purpose of the modern statement, and its apparent freedom from presumptuousness and Draconian severity and anathema. On the other hand, modern activism too often goes hand in hand with corrosive permissiveness; Christians are prone to waver between belief and confusion, moral aspiration and self-indulgence; the demand for joy in religion tends to exclude recognition of the sterner realities inherent in life rather than to see it as resulting from obedience to them.

We should not forget that puritanism, much maligned, had its finer and more heroic side which was not necessarily anti-pathetic to the peace and joy of God which passeth understanding, but rather conducive to it. We do well to remember words with which John Robinson speeded the Pilgrim Fathers on their way: *"the Lord hath yet more light and truth to break forth from His holy word."* As Jesus Himself said: contempt for past understanding and witness is no foundation on which to build the future.

What then of our own life as a Church today? We have lived in difficult times when theology has been characterized by a "loss of nerve" in face of an unprecedented decline in religious observance. The same period has seen an eruption of Christian Social Action which has not achieved its major goals. And preoccupation with particular social evils whose offensiveness to God cannot be denied has left us incapable of dealing with the spiritual and moral debilitation which is behind corruption, permissiveness and decadence unparalleled since medieval times. This Church has steadfastly sought to maintain a balance between the evangelical and social gospels; between the conservative and the progressive. We seek most of all to nurture spiritual and moral integrity before God, and not to forget that God calls us to ever more faithful and courageous insights into His will for mankind.

L. H.



*The Wellfleet Congregational Church, High School and Union Hall
at the beginning of the century (from a post-card of the time).*

1723-1973

Two Hundred and Fifty Years of History

TWO hundred and fifty years ago the First Congregational Church of Wellfleet was not the imposing structure of today whose hill-top belfry guides the fishing boats to safe harbor and lifts the spirits of all who glimpse its beacon from near or far, day or night. There were no chimes to send the gospel hymns pealing through the air on Sunday mornings or summer evenings, no stained glass windows, no soft-blue walls and dark red pew cushions, no organ, no belfry with its clock striking ships' time. The growth of the Church through the years and the enhancement of the physical structure reflects the devoted efforts of its membership for the greater glory of God following the principles of faith and fellowship established by the founders some forty years before Wellfleet, in 1763, was incorporated as a town.

The inhabitants of Billingsgate, as it was known then, petitioned the Court to allow that part of the town of Eastham to be a separate Parish. A meeting-house twenty feet square was built at Chequesset Neck with an adjacent cemetery. A memorial plaque and a few of the old gravestones may still be found there today. A meeting of the new Precinct held July 29, 1723, asked Rev. Josiah Oakes "to continue in ye work of ye Ministry as formerly in this Precinct for ye salary of eighty pounds a year in order for a settlement."

In 1727, on account of some differences, Rev. Oakes was dismissed and after several short pastorates Rev. Isaiah Lewis was ordained in 1730. At that time the population of the Precinct was 600 and the Church had 59 male members, no mention being made of any females. Rev. Lewis continued in the ministry for 55 years

and 219 persons were added to the Church. The pastorates of Rev. Lewis and his two successors covered an entire century. They were all Harvard graduates, as was Josiah Oakes.

In 1735 a new meeting-house was begun and finished in 1740 near the head of Duck Creek where the next old burying place was laid out and still remains. The first act of the town of Wellfleet, incorporated in 1763, was on August 29, raising money for the support of the ministry and school, £. 121.13.4 being voted for these purposes. In 1765 an addition of 18 feet was made to the church, a porch built in front, with a steeple and a vane. The parsonage lands near the first meeting-house were sold in 1767 and proceeds invested as a ministerial fund. In 1787 the steeple was taken off the meeting-house.

During the Revolutionary War the town, whose population was then 1,235, was blockaded, its fisheries crippled by British privateers, its vessels idle, the town destitute of bread and other necessities. It was proposed to the minister that he should abate a part of his salary "because of the scarcity of money and the difficulties of the times; or wait for the balance." However, when Rev. Lewis read the Declaration of Independence publicly August 25, on the Lord's day, immediately after divine service, there was not, so far as we are informed, "one murmuring thought or discordant sentiment."

The cemetery of the first church at Chequesset.



Rev. Levi Whitman accepted a call as colleague with Mr. Lewis, who had become aged and feeble in 1785, for a salary of 100 pounds and a settlement of 200 pounds. Rev. Lewis died the following year at the age of 82.

In 1792 the town voted to repair the meeting-house, erect a porch in front with access to the galleries, build pews in the galleries in front and paint the whole, and in 1796 "to procure, at an expense not under \$50 nor over \$60, a horse, to be presented to the minister", Rev. Whitman.

The Congregational meeting-house belonging to the town was again enlarged in 1806 and the additional pews obtained were sold for \$2,520.61, more than the expenses of enlargement and repairs. A contemporary observer notes "*ascending and descending many sandy elevations, such as form the roads on the south side of the hills, and passing many green shady dells, the traveller comes to a vast region of sand in which is the meeting-house. This house had no spire. Attending the service the attention was attracted by a violent and thundering noise, such as seemed to threaten the fall of the roof; of which, until repeated, I did not discover the cause. This noise took place whenever the congregation, after standing, sat down. It resulted from a contrivance, in the seats, of abundant ingenuity. As, in standing against the side of the pew, the knees would otherwise be vexed by the edge of the projecting seats, the latter are composed of two parts joined by hinges. Now when the congregation rises every member lifts his seat; and when preparing again to sit comes the thundering sound by a simultaneous putting down of the seats — the operation being performed in no very gentle manner. In all this we have made no mention of rural beauties, nor of bonnets; and yet it is highly proper that the reader be enabled to figure to himself both beauties and bonnets worthy of all praise. The service came to an end; the beauties ascended their pillions, and their horses waded through the sand.*"

About this time there developed some difficulties with Rev. Whitman and when an addition to his salary was requested the town voted instead "to give him a good suit of clothes, from head to foot, both outer and underclothing completely finished, including boots and hat." In 1808 a committee of the town, to be joined by a committee of the Church was appointed to propose to Rev. Whitman a dissolution of the pastoral connection. Accordingly he was dismissed after a ministry of 23 years during which 33 persons were admitted to the Church, the membership then standing at 9 males and 38 females.

The Rev. Timothy Davis was ordained Nov. 16, 1808 and continued until April 1830 during which time 160 persons were added to the Church. In 1816 a Methodist meeting-house was erected and it was ordered by the town that those of this society liable to be taxed for the support of the ministry of the Congregational minister have the tax remitted. In 1818 Rev. Davis relinquished \$50 of his salary.

In 1829 the second meeting-house was taken down and a better and larger house erected there, with a tower and a bell, at the cost of \$10,000.

Rev. Stephen Bailey was minister from 1830 to 1838, 159 persons being added to the Church. During these years the population of the town increased from 1,472 in 1820 to 2,044 in 1830, 2,377 in 1840 and 2,325 in 1855. Accordingly a Second Congregational Church was organized in 1833 in the south part of the town with 42 members dismissed for this purpose from the old Church. A Manual of this Second Church first published in 1862 and revised in 1890 states: "*Our situation from the beginning (sic) has been unfavorable to increase of wealth or of numbers. Our sons and daughters have sought other fields for activity and usefulness, and have left but few behind to keep burning the light of Divine Truth in the house our fathers left us. In 1887 our finances reached so low a point that we were obliged to apply to the Home Missionary Society for aid. Shadows have of late gathered darkly about us, still we know 'the everlasting arms are underneath', and the mission which God had for His little Church in South Wellfleet will, in the years to come, be accomplished.*" From 1833 to 1890 the entire membership had been 313 served by 19 different pastors; in 1890 there were 54 resident members and 26 non-residents. In the early 1900's this church was closed but services continued to be held for some years in the South Wellfleet Social Union Hall. When those ceased, most of the members returned to the Wellfleet church. The Second Congregational Church building was later moved to the center of Wellfleet where it was known as Colonial Hall and became the Town Hall in 1941, was destroyed by fire in 1960 and restored in the same fashion thereafter.

After Mr. Bailey's departure from the First Congregational Church there was a succession of supplies to the pastorate with others staying not more than three or four years, leading one of our chroniclers to state "*Nothing, perhaps, has less permanency than the present status of the pastoral office among religious denomina-*



*The Second Congregational Church (South Wellfleet)
later moved to become the Wellfleet Town Hall.*

*tions generally; and for ought we now see, thus will it continue
until the predicted day when*

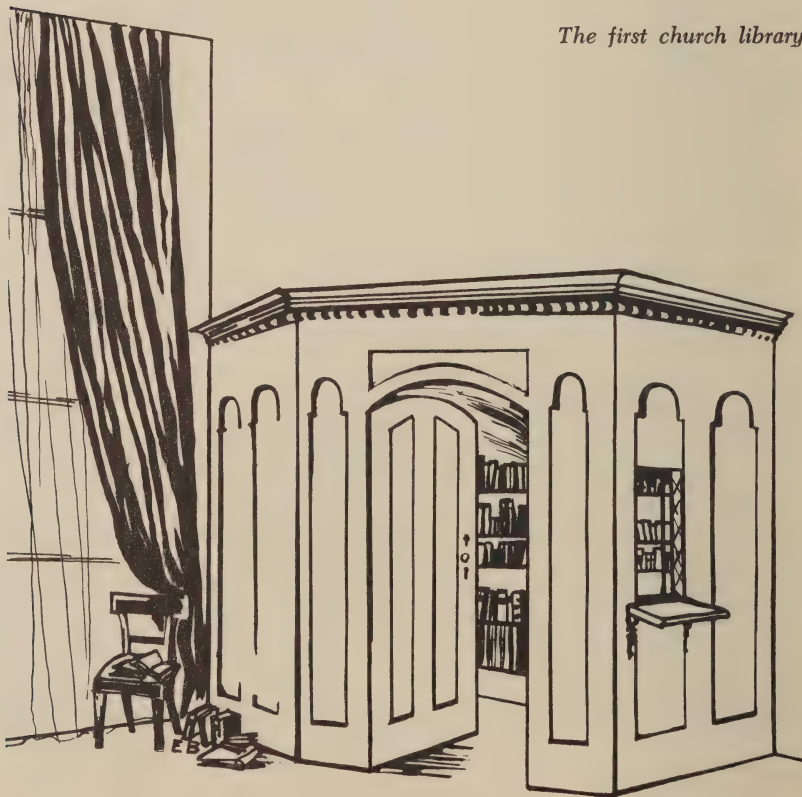
*'Jew and Greek one prayer shall pour,
With eager feet one temple throng,
One God with grateful praise adore.'*"

Nothing daunted by this continual change in pastors, in 1850 a contract was let for a new church — the present house of worship. Even though the material of the old building was used as far as possible, the cost was \$12,000. In 1873 this church was remodeled and repaired, a place for an organ added, all painted and vestries added. Carpeting, repairing and additions cost over \$10,000 which was paid by subscription. This church had a tall, tapering spire which in those days when the land was baren, was said to be visible from vessels passing along the back-shore so that they used it as a landmark from which to take bearings. This spire was blown off in 1879 during a terrific northeast gale and snow storm and landed point first in the front yard of Dr. William Wyer's house where the parsonage now stands. The spire was replaced by the present belfry which was struck by lightning one morning in 1965 about nine o'clock. Fortunately a neighbor detected wisps of smoke in time to summon help and save the church from destruction.

In the northwest corner of the church hall a small five by eight foot "cubby-hole" became the first public library of Wellfleet. Several men of the town had previously contributed one dollar each toward the provision of free reading matter and during the pastorate of Rev. Emory G. Chaddock from 1874 to 1879 the Parish and members of the Church, by means of little bi-weekly entertainments and other money-making plans, gathered books and circulated them from this little room which has a small window similar to that of a ticket seller in a railway station. The room is now the depository for choir music. Later, after the town accepted the Library Act of 1890, 1,827 books with cases containing the same were conveyed to the library trustees who began, in 1893, in rooms over the Wellfleet Savings Bank, what was called the "Workers' Circulating Library".

Most of the preceding account of the Church is based on the ANNALS OF THE TOWN OF WELFLEET as reported by Simeon L. Deyo and Frederick Freeman and on MANUALS OF THE FIRST CONGREGATIONAL CHURCH OF WELFLEET for 1838, 1864 and 1877. We

The first church library.



now turn for added information to the Church record books of 1800-1845, and 1879 to the present time as well as other miscellaneous documents and clippings in the church files.

In the early years the temporal affairs of the Church were conducted at town meeting and church meetings were devoted to the spiritual well-being of the Church and its members. The pastor acted as clerk and recorded all proceedings. There was much concern with the morals of the parishioners in the 1800's and frequent mention of excommunication for habitual intemperance, and a woman for breach of the seventh commandment. (It was later noted that Mrs. K. was received again into communion of fellowship having made public confession of her sin for which she had been excluded.) The pastor and a deacon were appointed to admonish persons for misconduct and non-attendance.

In 1833 there was a complaint against Temperance Snow of un-Christian conduct in encouraging the youth of this place in vain amusements by letting part of her dwelling house for a dancing hall. It was voted that she be suspended from church privileges until she made suitable satisfaction to the Church. In 1838 it was voted that it is not right to sail from this port on the Sabbath; and in 1843 a committee to ascertain if any members of the Church still continue to traffic in ardent spirits reported that brother Samuel Higgins continues to sell and expresses a determination to do so as long as he keeps store but says he does not sell to any who make a bad use of it. It was voted that the report be accepted and further consideration be indefinitely postponed.

The following year there was a trial for slander in Lyceum Hall. A committee was required to control the admission of spectators and prevent disturbance from boys. Two persons were voted guilty of the sin of slander and suspended from communion of the Church for one month. Later it was reported that two women refused to walk with the Church and wanted to have nothing more to do with it as long as it retained its present pastor.

The covenant used for new members as adopted in 1808 appears in the record book as do eleven Articles of Faith adopted in 1827 and two more added in 1838. There are occasional lists of members and of those lost at sea, excommunicated, dismissed to the Methodists or to other churches. In 1815 membership totaled 12 males and 60 females and in 1880 there was a total of 189.

In that same year the tower of the church was replaced at a cost of \$1,500 raised by voluntary contributions with \$300 from the Ladies Aid. This is the first mention of such an organization.

In 1904, the first woman Deacon was elected and in 1913 four women were so elected. There is no further mention of women holding this office but from 1916 until fairly recently five Deaconesses were chosen to take care of social matters, visitations, the guest book and summer visitors. In accordance with the spirit of the times, the Church in 1973 has again elected two women to the office of Deacon. For many years there has been another committee of women charged with the responsibility of providing flowers for church services and at least one suitable arrangement is displayed every Sunday morning. Often these are memorial flowers. At Christmas and Easter the sanctuary is especially beautified. Of recent years two or three women have voluntarily assumed the responsibility of caring for the plantings around the church including flowers and an espaliered firethorn.

The pastorates continued to be of short duration in the early 1900's: one year, sometimes two or three, rarely more than that. In fact, ministers were generally hired for one year only. Such a rapid turnover does not make for a thriving, prosperous Church. In 1912, joint services with the Methodists were held for awhile, first in one church, then in the other, alternating preachers. In February 1913 it was voted to invite the veterans, the Methodists and other people of the town for Memorial Sunday. This custom continued for many years.

Another custom which continues to this day began in 1918 when carnations were purchased for distribution to mothers on Mother's Day. That year the cost was \$4.00. June 16, 1918 was observed as Thrift Stamp Sunday. It was planned to keep the stamps on interest until 1923 when the funds would be used in repairs and ways needful in order to celebrate the 200th anniversary of the Church. On June 20, Commencement exercises of the Class of 1918, Wellfleet High School, were held in the church and the following evening the Graduation services of the upper Grammar School took place there also. Such exercises were held in the church for many years until a suitable auditorium became available with the building of the Wellfleet Consolidated School in 1938.

War time had brought its special problems. Owing to the prevalence of epidemic, services were not held in the church in October or December 1918. In the winter months of 1919 it was voted to accept the invitation of the Methodists to worship with them; however, in the spring a proposal for federation was turned

down by a vote of nineteen to four. But times were hard; the suggestion that every member contribute one dollar towards buying coal was heartily responded to. An all day session was held by Church and Parish and friends in cleaning and repairing the church. Dinner and supper were served by the Ladies Society. The minister preached Sabbath afternoons in Wellfleet and one Sabbath evening a month in South Wellfleet. The Rev. Louis H. Rugé resigned because South Wellfleet would not pay their share of the minister's salary after January 1, 1920; he had no wood or coal and could not heat the parsonage.

The Rev. Jack Hyde of Chatham agreed to preach through the winter months of 1920 at an afternoon service at 5 o'clock plus two evening services and calling on parishioners for \$15.00 a week. In July, the service hour was changed to 10.30 a.m. and it was voted that certain members of the parish act as janitors for the coming months, one a month.

The date for observation of the 200th anniversary of the Church was changed to 1920 to coincide with the town's celebration of the 300th anniversary of the landing of the Pilgrims. Wednesday, August 18, was Congregational Church Day of the Old Home Week beginning with a band concert at 10 a.m., including lunch and sale by the Ladies Society, open air song service at 2:15 p.m., with another band concert at 5 p.m., supper followed by an address by the Honorable Albert P. Langtry, Secretary of State, concluding with a concert by Martha Atwood Baker, famed local singer, and interspersed by addresses by former pastors who also spoke on the following Sunday at 10:30 a.m. and 7:30 p.m. The Boston Post staff correspondent, David P. Shea, quoted from the speech given by the Rev. Dr. Thomas H. Derrick: *"All the Pilgrim churches were called the Church of Christ. This was the official name up to a century ago, when the designation Congregational was adopted. The First Church of Christ in Wellfleet is a Pilgrim institution by line of direct descent, its mother being the church in Eastham, founded in 1646, and its grandmother the nestor of American Congregationalism, the Church in Plymouth, which was organized in London in 1606, and came over in the Mayflower in 1620."*

Annual meetings of the Church in those days convened at 2 o'clock in the afternoon, recessed for a collation served by the Ladies Society and a meeting of the Church and the Parish convened at 7 o'clock. There was a roll call to which members responded with a spiritual quotation or poem. Then letters were read

from non-resident members who enclosed donations. In 1922 it was reported that \$120.46 had been collected during the year, expenses being \$43.04 the church treasurer was instructed to pay the parish treasurer \$50.00 and all other surplus money. In October 1923, it was voted to accept the Methodist Church's invitation to worship with them until May 1924, giving them \$50.00 from the church treasury and \$50.00 from the parish treasury. The same arrangement prevailed in 1925 but the invitation was declined in 1926 and from that time on the Churches seem to have worshipped separately except for special occasions of joint services.

Church difficulties reflected the changing fortunes of the town. Population reached a peak in the mid-19th century when commercial fishing prospered and the great wharves were built along Duck Creek. With the end of the age of sail Wellfleet's prosperity declined. By 1920, the population was reduced to 826 but soon a gradual increase began as tourists discovered the charm of this seaside village. These remained mostly summer visitors, however, until comparatively recent years when artists, writers and retirees began to build or buy year-round homes. The most recent additions to the population are the young fugitives from urban life.

In the 1930's a rejuvenating spirit seemed evident in church affairs. The Larger Parish Plan was approved, including Orleans and Harwich. In 1933 the Church became a corporation for the purpose of the public worship of God in accordance with the principles and doctrines of the Congregational denomination. By-laws were adopted and it was voted that the Church elect all members of the Parish who are not church members as associate members of the Church. Later that year the Standing Committee was authorized to petition Land Court for registration of the title to the lot on which the meeting-house stands. This cost \$492 of which the Congregational Society paid one hundred dollars.

It was voted to mortgage the parsonage which seems to have been two houses west of the Methodist Church. Contributions toward shingling it were requested and the Cheerio Club took out insurance on the building. This was a purely social organization, not limited to Congregationalists, which met regularly at the Holden Inn. Bridge and whist were played and the group put on plays in Legion Hall for which admission was charged.

In 1935 the Annuity Fund for ministers was begun. Church membership was small and they recognized the need for outside help, applying in 1936 to the Massachusetts Conference and Society

for an annual grant of \$300. Occasional bequests were received but these were usually used for memorials to beautify the church. The building was in need of repairs. In 1938 the sanctuary was painted, the ceiling plastered and the belfry repaired. It was noted that new pew cushions were needed but money was not available. There were sixty resident members and ten non-residents.

In August of that year the Rev. Leon Dean was called to the ministry. He was an amiable, mild-mannered man who increased the membership to more than eighty before moving on to a larger church in December 1942. He loved the Cape and used to walk on the back-shore practising his sermons. His wife was a musician and frequently played the violin at morning services. It appeared that the parsonage was not in good repair so the minister lived elsewhere and the Church paid his rent. In 1939 the property known as the Congregational Parsonage was sold for \$900 subject to a mortgage of \$500. The funds so secured were used partly for church roof repairs. Choir members, friends and members of the Church contributed to a fund for electrification of the organ. Before this, there had been frequent mention of payments to the "blow boy".

A relationship which still continues to some degree began in March 1943 when it was voted to unite with the Truro and North Truro Churches in sharing a pastor — Wellfleet to keep its morning service. The other Churches paid part of the minister's salary and expenses. The Wellfleet pastor now preaches in the lovely old Truro Church on the hill at 9:30 on Sunday mornings during the summer months. The congregation is small but devoted to their Church and some of them journey to Wellfleet during the winter when their church is closed.

In April 1943 the Rev. Lynne P. Townsend became the pastor and a breeze from the western plains breathed new life into the old Church. His summary of his ministry of almost fourteen years, given when he retired on January 1, 1957, reports a net gain in membership from 81 to 172, in church budget from \$2,081 to \$6,223, in benevolences from \$36 to \$1,311, plus \$700 to the Building Fund and in valuation of property from \$10,000 to \$75,000. It was agreed in 1944 not to ask for further aid from the Congregational Society due to an improved financial condition.

Improvements to the Church during Mr. Townsend's ministry include the gift of the George T. Wyer Memorial Parsonage, across the street from the church, by his sister, Mrs. Elma A. Packard,

and an oil burning hot water heating system installed therein; a new bell in the belfry, roof repair, complete redecoration of the sanctuary, replacing the old coal furnace with a modern heating plant, redecoration and remodeling of the Sunday School room, remodeling the kitchen, and painting the outside of the church.

An outstanding addition to the Church were the Schulmerich Chimes at a cost of \$1,100 as a memorial to Mrs. Melissa Kemp, Mr. Albert Kemp and B. Milton Kemp. The chimes ring out before service on Sunday mornings and during the summer months for half an hour in the early evening three times a week. Cars slow down or stop at the sound of familiar hymns and people sometimes sit on the parsonage lawn to listen. Many a summer visitor has said he was first attracted to the church by the pealing bells. Another tourist attraction is the town clock in the belfry which strikes ship's time.

Next door to the church was an old building which housed the Universalist Church. This Church eventually closed for lack of attendance and Town Offices moved upstairs. Town meetings were held in the downstairs hall. In the 1940's the building was purchased by commercial interests and moving pictures were shown there. In 1956 a church deacon was the owner and sold it to the Church for a very reasonable price. The building was torn down and the land used for a parking area.

A parishioner gave new foam rubber pew cushions to the Church and the carpet from the movie theater was donated and dyed dark red to match the cushions.

Mr. Townsend became well-known and active in the community and in Cape church affairs. In 1948 the Church voted to approve the merger of the Congregational Christian and Evangelical Reformed Churches of America and in 1954 they voted to join the Cape Cod Council of Churches. The congregation of St. James the Fisherman (Episcopal) was permitted to use the church sanctuary for summer Sunday morning services from 1951 until their chapel was completed in 1957.

Church organizations also flourished. There was a strong youth Fellowship Group, a thriving Sunday School, capable Senior Choir and Junior Choir under the leadership of Hilda Fleming. The men of the Church ran summer auctions which raised considerable money and one summer the Standing Committee sponsored a series of Sunday evening programs for fund raising.

Mr. Townsend and his gentle wife, Hannah, made a place for themselves in the hearts of their parishioners who shared their

sorrow at the loss of their three children. The first window from the back on the left hand side of the sanctuary with a spray of roses and the text "*Come ye blessed of my Father*" was installed by the Townsends in their memory. On his retirement in December 1956 the honorary title of Pastor Emeritus was voted for the Rev. Townsend. Both died in 1961, Mrs. Townsend six months before her husband.

In May 1957 the Rev. John Olsen of Piermont, New Hampshire was called to the pastorate. Unfortunately ill health necessitated his early departure in November 1960. During his pastorate several bequests and memorials were received and the church mortgage was liquidated in 1959.

In January 1961 it was noted that the Rev. Harry Meyer, retired Harwich minister, was serving as interim pastor and that the restoration of the organ had been completed at a cost of \$2,000.

The present pastor, the Rev. Leonard Heap, was called to the Church in March of that year. Originally from England with almost twenty years experience in South Africa where he and his wife were both active leaders in denominational affairs, Mr. Heap has continued the participation of the Wellfleet Church in activities of the Congregational Conference. He began his ministry here on Maundy Thursday and at a Church meeting in May it was voted to become part of the United Church of Christ and in accordance with general usage, to use the term Wider Missions in place of Benevolences. Through his influence the Wellfleet Church actively supports the Willowmore Congregational Church in Africa.

By 1963 it was realized that the parsonage needed extensive repairs. After investigation by a special committee it was voted to tear down the original building and replace it with the present comfortable attractive home with its beautiful view of the harbor. Ladies Aid and Needlecraft each contributed \$1,000 and \$9,000 was taken from the Bequest Fund. A mortgage took care of the remaining cost and church members pledge separately for this fund annually. During Mr. Heap's ministry the sanctuary and the outside of the church have been painted, an entire new roof put on and the parking area paved. The latest memorial window was installed in 1968, the one in the narthex with choir boys and a girl, an organ and the text: "*This is my Father's world; I rest me in the thought*". All of which testify to Hilda Gilliatt Fleming's many years of devoted service to the Church. At the same time protection was added to the other windows, bulges repaired and ventilators installed.

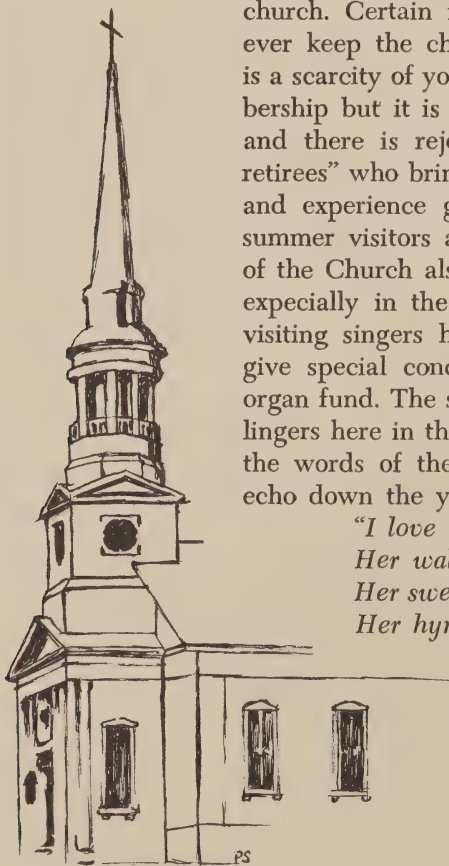
Mr. Heap edits a monthly newsletter for church members and encourages lay participation in worship services. Lucy and Leonard Heap have added much to the ministry of music since both are fine singers and Mrs. Heap, whenever necessary, serves as organist. They feel at home in this *New England* and look forward to retirement in our village. They have worked to increase ecumenical services among the youth and adults. At a church meeting in January 1964, Mr. Heap noted with pleasure the spirit of harmony within the Church.

The First Congregational Church of Wellfleet, the United Church of Christ, is not a wealthy Church but it is a healthy one; among the members there is a willingness to serve, a spirit of friendliness, a sharing of each other's joys and sorrows, fostered, perhaps, by the *"peace which passes understanding"* which exists

within the hallowed walls of the beautiful old church. Certain it is that the members will ever keep the church in good repair. There is a scarcity of young people among the membership but it is hoped that this will change and there is rejoicing in the many "young retirees" who bring to the Church enthusiasm and experience gained in other places. The summer visitors add much to the well-being of the Church also and their influence is felt especially in the choir. For two years now, visiting singers have returned in the fall to give special concerts for the benefit of the organ fund. The spirit of the Pilgrim founders lingers here in the *"Faith of our Fathers"* and the words of the hymn by Timothy Dwight echo down the years :

*"I love Thy Church, O God;
Her walls before Thee stand...
Her sweet communion, solemn vows,
Her hymns of love and praise."*

M. G. B.



*The Congregational Church
with the original steeple
which was destroyed in 1879
(from an early photo).*

The Clock

THE tower of the Congregational Church houses "the only town clock in the world striking ships' bells, as was noted in Ripley's "Believe it or not".

Shortly before the town voted to replace with an electronic device the somewhat worn-out apparatus which has so well served the community for more than 20 years, Mr. L. R. Gardinier, a long-time resident of Wellfleet — he missed by two years being born here — explained the ingenious mechanism which he built in 1953.

As he described it, a large steel plate, about 20 inches in diameter, is the master part of the works. This large vertical disc was linked to the clock proper by a system of electrical contacts, motor and reduction gears. Pins, properly spaced on the plate, passed in front of two levers which then moved and raised the hammers of the bell⁽¹⁾. It cost 750 dollars to build.

It strikes 8, 6 times a day : at 4 and 8 a.m., noon, 4 and 8 p.m., and midnight. In between, it strikes one time for the first half hour, 2 times for the second half hour, and so forth.

Thus the "Congo clock", as Wellfleeters sometimes affectionately refer to it, strikes :

1 at 0:30 a.m.

2 at 1:00 a.m.

3 at 1:30 a.m.

etc.

J.-P. F.

(1) In more detail, the plate was divided in eight sectors, each separated from the next by a deep notch on the periphery. Each sector had a specified number of pins, some about one inch long, some two inches, all mounted horizontally on the vertical plate.

When the big hand of the clock established an electrical contact on the hour and the half-hour, a motor was set in motion which in turn made the plate move very slowly around its axis. The pins of a sector would then pass in front of two levers, themselves linked by metal wires to hammers near the bell. As the pins passed by the levers which were placed side by side, at a distance of about one inch one from the other, they would raise one or both of them. The small pins would cause only one lever to move — the one nearer the plate — while the large pins actionned both levers. One lever being slightly longer than the other, they would not be released simultaneously, but cause the hammers to strike the bell one after the other.

After one sector had passed by the levers, the deep notch would stop the motor and the motion of the plate until the next hour or half hour.



The Architect goes to Church

WHEN the Rev. Leon Dean left Wellfleet in 1943, he assumed the pastorate of the Congregational Church in Greenfield Hill, Connecticut, and he proved to be a sort of one-man chamber of commerce for his former parish. He soon convinced a deacon of his new church, Dr. Roger W. Potter, that Wellfleet was a most delightful place in which to live. Dr. Potter, then a close and dear friend of mine in Connecticut, purchased the house that is now the Kendall Art Gallery and, in 1946, we journeyed with them from Connecticut on the momentuous occasion of their moving. A month later we had purchased the Elmer Rich house which has since been our home.

Understandably then, the Congregational Church has played a significant role in my life, especially so since we are always within the sound of its clock and carillon bells.

It was the first building on Cape Cod that was of personal as well as professional interest to me, and as an architect, it was good to know that this place which I had chosen for my home, had in it such an outstanding, well-designed church building.

The focus of every New England town is its white painted, sometimes brick and white, but generally wooden church with steeple or belfry, typical of the region.

Cape Cod is notable in this respect, since once we cross the bridge, beginning at Sandwich with its beautiful Christopher Wren steeple, each town along the way to Provincetown at the tip, has its sometimes quaint, but always beautiful old white church.

Wellfleet is fortunate indeed that its Congregational church typifies the town to all who have journeyed through or vacationed here. True to its New England heritage, it is a purely classical design of the Greek Revival period. Its carpenter-architects are said to have been the Hawes brothers, who in 1850 were commissioned to build the church.

With typical New England thrift, they re-used some of the material from the previous church, but perhaps instead, this was intended as the matrix of the new creation. In any case, thrifty or not, they did not stint on the care and study they used to create the beautiful structure we know today.

The front of the church is masterfully designed, pilastered and pedimented with great fidelity to its classic heritage. The moulded cornices and pilaster caps have a vigorous scale entirely in keeping with the size and character of the building.

The entranceway is best described as monumental! The bracketed and denticulated cornice is in the best classical tradition. The detailing is beautiful, and faithfully interprets, in wood, its ancient stone counterpart.

The front wall has been faced with flush boards between the pilasters, to simulate the smooth stone surfaces of the Greek temples which were the prototypes of this American style.

However, leaving the front, we find the other walls clap-boarded, in the thrifty New England fashion of economizing on the sides which did not face the street.

The large clere-story windows however, have been generously trimmed with monumental casings and sills. This is typical on all sides of the church and the contrast of simple walls and rich trim is indeed a happy one.

Above the pediment on the front of the church rises the belfry, a famous Cape Cod landmark, and in its day a welcome beacon to sea-faring men sailing home to Wellfleet.

The base of the belfry is a square, pedimented on four sides, in traditional classic style and proportions, supporting the open cupola above.

The cupola is in itself a masterpiece of simplicity, with square posts, devoid of caps or other ornamentation. One wonders whether this pristine quality was intended for beauty, or simply an exercise in economy. In either case, the result is extremely successful.

Between the posts, a railing of flat, jig-sawed wood simulates the more ostentatious turned balustrade, which would have incurred a greater expense. The economy has proved fortuitous, since only closest scrutiny discloses the simulation.

The roof is a soaring compound curve, a simple but most effective terminus for the belfry, and an appropriate base for the handsome weather vane which completes the whole picture.

The belfry we know today had been preceded by a traditional spire, typical of churches of that period. Unhappily, during a gale in 1879, the spire toppled to the ground below.

*Detail of the stairs
leading to the gallery.*



*Detail of
the front wall.*

The belfry which replaced it, is, in my opinion, more appropriate to the church design as a whole, and seems to have always been there.

Entering the narthex, or vestibule, twin stairs wind gracefully up to the main church level, while in the center between the two, steps descend to the church hall where once each month we eagerly partake of a gourmet luncheon provided by the Ladies of the Needlecraft Club.

The interior of the church may best be described as chaste! Light blue walls, unadorned except for the ceiling cornice, make appropriate backgrounds for the "grisaille" type stained-glass windows.

The ceiling is flat, with an enormous panel which has as its focus an ornamental plaster rosette. A single chandelier drops from the center of the ornament.

Handsomely detailed trimming around doors and windows, all painted white against the blue walls, completes a picture of complete serenity.

The pews which radiate in curves from the sanctuary are of a later date, and begin to show traces of the Carpenter-Gothic style which followed the Greek Revival in popularity. However, they do not seem at odds with the earlier design of the church.

The sanctuary furnishings show the same Carpenter-Gothic influence, and behind the choir rail is the famous century-old organ which is another story, treated elsewhere in these pages.

At the rear of the church, winding stairs with handsome, turned newel posts, lead up to the traditional gallery found in all early churches. Here I found the old, original pews! Starkly simple wooden benches, painted white, with gracefully curved arms of natural wood.

Surely these old pews had come from an earlier church, or may even have been in this one, in an earlier day before the church was "modernized". Similar pews may be found in the "Old Swedes" Church in Philadelphia, dating back to 1700.

Strangely, it was in the gallery that I strongly sensed the antiquity of the church, and while there, I was carried back in time to the beginnings of this country when the church meant the town, and the backbone of the town was the church.

Should I ever become a member of the Congregational Church, my pew will be in the gallery, where the centuries roll back, and one seems closer to Heaven.

E. F. A.

Missions and Ecumenism

IN 1812, Congregationalists founded the first missionary board. During a recent Every Person Visitation one layman reminded us again that without vision Churches, like people, perish. The Church which lives unto itself betrays Him who died that we might live, and taught us likewise that to abandon self-concern in self-giving is the way of self-fulfilment. For many years this Church has consciously sought to be an instrument serving the total purpose of God for His world. The evidence is clear that it has gained in strength as this consciousness has become most acute.

Unfortunately, detailed records of missionary concern in the earliest years are not readily available. Also, for a considerable period the Church was preoccupied with its own internal problems. Under the leadership of the Rev. Wm. E. Fryling, 1930-1934, and the Rev. Raymond O. Rhine, 1934-1938, there appears to have been an increase in stability. The Rev. Leon A. Dean, 1938-1943, instigated the appointment of a special "Committee for Advance" whose function was to study and reassess the life and work of the Church in the widest possible terms.

The germ of an idea planted by Mr. Dean prepared the way for a new burgeoning of life with the coming of the Rev. Lynne P. Townsend in 1943. For some years the Church had depended on an annual financial grant from the denomination. Only 22 members attended the meeting which called Mr. Townsend, and the very inadequate stipend offered to him was made possible only through an agreement with Churches in Truro and North Truro which he was also required to serve. But the outgoing qualities which made the new minister greatly loved in the town led him to emphasise mission giving without tarrying for any increase in the financial circumstances of the Church.

Not only was the denominational grant for the support of the Church dispensed with, but at the end of the first full year of the

new pastorate, \$218 was disbursed to various mission projects — a not inconsiderable amount under the circumstances and at that time. Enthusiasm continued to grow. By the year 1949 it was reported that the Massachusetts Congregational Conference had listed the Wellfleet Church as the highest giver, per capita, to denominational mission work of any Congregational Church on the Cape.

To the end of Mr. Townsend's pastorate of 14 years, the Church maintained a high standing, and in 1955 the pastor proudly announced that over a period of 12 years giving to "Benevolences" had increased from \$36 to \$1,311.

In 1961 a change in direction, but certainly not in enthusiasm, was given to the Church's mission policy at the commencement of the present pastorate. The new minister and his wife came directly from South Africa where Mr. Heap had held the highest elective office in the multi-racial Congregational Union of South Africa, and Mrs. Heap had served as President of the Congregational Women's Federation.

It was typical of the warmth with which Mr. and Mrs. Heap were received as strangers to America that the congregation showed itself eager to share their special interests and concerns. Some members had from time to time advocated that the Church should support specific mission objectives to which members could feel a sense of direct relationship. Mr. Heap spoke of parishes in rural South Africa extending over wide areas, having a membership of colored people numbering upwards of 4,000 souls. The income of most of the people being \$30 a month or less, the Church was



An artist's impression of the Wellfleet Congregational Memorial Hall of Willowmore Church, South Africa.

required to minister to the spiritual needs of the people and to provide elementary schools for their children. Arising from the South African government's apartheid policy many of these Churches were being deprived of their premises, for which they were granted little compensation. The necessity of rebuilding in new locations confronted them with a desperate problem. One such Church, Willowmore, had as its pastor a young man who had been sponsored for the ministry by Mr. Heap.

Over a period of nine years the Wellfleet Church, from general missionary pledges and through its women's organizations, contributed more than \$4,000 toward the erection of a general purposes building which now serves the Willowmore Church as a place of worship and school. We have the satisfaction of knowing that in the rural district known as the Little Karoo this building bears the name "The Wellfleet Congregational Memorial Church Hall" engraved on its foundation stone.

For several years crates of clothing were shipped out to the Willowmore Church until the South African government banned the sending of such gifts as being derogatory and unnecessary.

The policy of singling out this South African Church as a special project has by no means mitigated against the overall missionary concern of our congregation. On the contrary, whereas 1960 records show that \$800 was given to "Benevolences" that year, in 1972 giving to "Our Christian World Mission" (so designated by the denomination), to the "Mission Advance" drive of the Massachusetts Conference of the United Church of Christ, and to specific concerns including the Willowmore Church, totalled approximately \$4,000. It is interesting to note that in the same period the budget of the Church for its own internal purposes was doubled.

In face of the immensity of its God-given task in a world of dire need no Church can afford to feel self-satisfied. We take to heart the words of the Master, *"Ye also, when you have done all the things that are commanded you, say, we are unprofitable servants, for we have done only that which was our bare duty"*. What is important is that in devotion to God's purposes the members individually and collectively grow in their sense of the reality and nearness and blessing of God. Not least of all, the spirit of harmony and joy which typifies the life of this Church must be attributed to the vision and enthusiasm created by a common purpose, for in service we are blessed.

L. H.



1873-1973

The Wellfleet
E. & G. G. Hook and Hastings
Organ
(Opus 724)

THIS organ, whose centenary we are celebrating, was built in 1873 by the E. & G. G. Hook & Hastings Company, which then had its factory in Boston. The brothers Elias and George G. Hook had founded the firm in the late eighteenth-twenties and for a period of more than a half-century built some of the finest and most prestigious instruments in America. Their construction was sturdy and their tonal work still in the classical English tradition. In 1865 Francis H. Hastings was taken into partnership and in 1871 his name was added to that of the firm — hence the nameplate which still appears on the Wellfleet console. In 1880 the firm name was changed to Hook & Hastings. Hastings was an able businessman who expanded production and in 1888 built a new factory in Kendal Green, Weston, where operations continued until the firm was finally liquidated in 1936. It is idle to speculate why such a venerable firm should die out. It has happened to many institutions and enterprises throughout the centuries.

Sometime during the first quarter of this century a new concave-radiating pedal board and a balanced swell pedal were installed, and the Octave, Twelfth, and Fifteenth of the Great division were softened. Although the new pedal board and balanced swell pedal were welcome additions, the emasculation of the Great upper work was lamentable.

However, in 1959 the Church received a gift from Alice Belding to be used for musical purposes. After what appears to have been a considerable controversy, the Church wisely decided to renovate the organ. The work was entrusted to the Andover Organ Company.

The noisy action was refelted; the pipework cleaned; the original tonal brightness restored; and two stop changes were made. All in all, it is now a more musical medium than ever before, and it is one of the three surviving tracker organs on the Lower Cape — i. e. north of Orleans.

A 'tracker' organ is one in which the keys are directly connected to the pallet valves by a lever mechanism. This consists of trackers, which transmit motion by pulling in a given direction; squares, transmitting it in a 90° direction; backfalls, converting upward to downward motion; and roller boards, transmitting motion laterally, i. e. from right to left or *vice versa*. It is a complicated mechanism, but sensitive and durable when well designed. This type of action was in universal use until the mid-nineteenth century, when pneumatic action made its appearance. This in turn was generally replaced in the United States by electro-pneumatic action, which enabled the pipes to be placed at any distance from the player. Sometimes divisions were placed in cellars, attics, ante-rooms, and acoustic tombs known as organ chambers. Following World War II it began to be realized that something had been lost; that an organ sounds best when it is free-standing within the walls of the building in which it is to be heard; and that the closer the player is to the pipes, the better his performance. Today an increasing number of tracker organs are being built. Thus the cycle has completed its course, and what we have in this instrument is not merely an antique but a good example of the best contemporary practice. The fate of dozens of other Cape Cod trackers, which have been scrapped and replaced by electronic instruments, is a dismal story. May those Churches which still have old trackers follow this Church's wise example.



The present stop-list is as follows:

GREAT ORGAN (58 notes)

Bourdon (from tenor C)	16
Open Diapason	8
Dulciana	8
Octave	4
Chimney Flute	4
Twelfth	2½
Fifteenth	2

SWELL ORGAN (58 notes)

Viola	8
Stopped Diapason (treble)	8
Stopped Diapason (bass)	8
Harmonic Flute	4
Flute	2
Oboe (treble)	8
Bassoon (bass)	8

PEDAL ORGAN (27 notes)

Bourdon	16
Open Flute	8

Total number of pipes: 738

ACCESSORIES

Couplers : Swell to Great
Great to Pedal
Swell to Pedal
Tremolo
Balanced Swell pedal
Composition pedals: Great <i>tutti</i>
Great <i>piano</i>

E. W. F.



A "blowboy"

PRIOR to the electrification of the Hook and Hastings Organ in the mid 1940's, the bellows were filled with air which had to be hand-pumped. Those who performed this service were known as "blow boys". One of these who served for many years was a local Town character, the late Charlie Bean. Charlie was an older man, simple-minded, slim, many teeth missing; but he was a reliable person and rarely, if ever, missed a Sunday service for his paid position. The organ pump was on one side of the organ, hidden by a drawn curtain. Often during the quiet meditation of prayer, one would hear a crackle — Charlie unwrapping his candy or cracking his peanuts! Then would come the sermon and the congregation would, without fail, see Charlie's head appearing above the curtain, his grinning face turning from left to right counting every worshiper that day. Without Charlie, neither the organ nor the service would have been complete.

L. W. R.

THE JUNIOR CHOIR IN 1956

BACK ROW :

- Nancy Cole
- Sharon Murphy
- Bruce Morton
- Connie Rego
- Charles Carey

MIDDLE ROW :

- Susan Rock
- Hilda Rego
- Judy Cole
- Betsy Robicheau
- Frankie Atwood
- Johnnie Broughton

FRONT ROW :

- Suzanne Grout
- Richard Robicheau
- Donald Atwood
- Suzanne Baker
- Philip Morton
- Mary Ann Hendrickson



Music

EIGHTEEN hundred and thirty three is the earliest date music is mentioned in the church records in our possession: a vote to use \$10.08 interest from the church's funds to purchase books for use of the singers. Thirteen years later, in 1844, the membership voted to purchase notebooks for the singers and to use "Church Psalmody", hereafter, in public worship on the Sabbath.

Thus we cannot tell with any precision the kind of music which was in use in Wellfleet in the 18th century. Debates and polemics probably raged here as in other New England towns over the "regular" and the "common" ways of singing, or the "plain" and the "embellished" psalmody. The absence of any remarks in the annals of the church, or of the town, lead us to believe that the Wellfleet Congregationalists never became guilty of musical practices denounced in some of the more severe quarters as "depravations" and "debasements", even "indecencies". But did they restrict themselves to the traditional repertory of five tunes mentioned by John Spencer Curwen, the English authority on congregational singing, or did they follow more willingly variations handed down by tradition?

Neither do we know the names of those to whom was entrusted the task of leading the reading of the psalms, a task that, notes the Rev. Cotton Mather in his *"Church discipline"*, "*so few are capable of performing well*".

When our congregation adopted the "Church Psalmody", it also voted a sum of \$17.27 to be used to procure hymnbooks for singers' use and a violin and music for them. This is the first mention we find in our record books of a musical instrument. Thirty years later, the Church would acquire the Hook and Hasting Organ of which we now celebrate the centenary. Much later, in 1931, a piano was purchased and still later, in 1961, Mrs. Hilda Fleming's grand piano was acquired as a memorial to Alice Belding and Mary L. Swett. It stands at the right of the sanctuary as one faces the organ and has been used on many occasions for summer concerts by distinguished visitors.

On the left of the sanctuary is a cello which formerly belonged to Coombs Chipman. Prior to the installation of the present organ, Mr. Chipman brought his cello to church each Sunday in his horse and buggy. He then led the singing, accompanying himself.

The earliest record of the existence of a choir in the Wellfleet Congregational Church is found in Frederick Freeman's *"History of Cape Cod"*. The writer thus describes the appearance of the leader of the choir *"who sat in a large gallery with some 20 singers and who, arrayed in a cotton morning gown, had placed himself on the top of the partition of the slips, one leg being supported by the front of the gallery and the other lying along on the top of the partition."*

The name of this leader has not come down to us, but many other faithful leaders are recorded in our books. One such is Simeon Atwood whose *"somewhat phenomenal connection with the music of this church"* is recorded in Deyo's *"History of Barnstable County"*, published in 1890. A clerk of the Church, Mr. Atwood had been, at that time, leader of the choir and organist for 40 years, and *"when a lad of 7, an alto singer in the church"*.

Some devoted organists of more recent years were: Mrs. Bernice Chase Lee, Mrs. Mabel Barrier, Mrs. Adah Morton Dickey. Our organists today are Mrs. Lucy Heap and Mr. Orris May, with Mr. Edward Flint as summer organist.

In 1949, the Junior Choir was reactivated by Mrs. Hilda Fleming, composed of children from the Sunday School. Their talent was much appreciated. A Junior Choir had previously existed, led by Mrs. Leon Dean, wife of the pastor.

In 1952, both Junior and Senior Choirs gave a concert for the Jubilee program celebrating the 10th anniversary of Mr. Townsend's pastorate.

After the practice, inaugurated in 1967, of Family Church Service on the last Sunday of the month, under the pastorate of Mr. Heap, the Junior Choir regularly sang for these services; they were directed by Mrs. Leonard Heap.

Special music is always prepared for Christmas and Easter and on a number of occasions the Congregational Senior Choir has sung with the Methodist Choir, sometimes in the Congregational Church and at others in the Methodist Church.

During the summer, visitors often augment the choir and their talents are much appreciated. Some make this contribution year after year, and for several years concerts have been given in the church to take advantage of these extra voices.

As Mr. Edward Flint, our summer organist and choir director, noted one day, quoting Archibald Davidson, the music historian : *"there is a great deal of graveyard literature on the subject of husbands and wives who behaved themselves and on piety in general ;*

but that John and Mary, week in and week out, mounted to the choir loft and dutifully labored in the vocal vineyard — that, it would seem, represents no virtue at all”.

This church is exceptional, however, in that it has honored one of its choristers, Mrs. Hilda Fleming, by a memorial window.

A. R.



A Hymn

*Written for the Dedication of
the Meeting House of the First
Congregational Society in
Wellfleet, December 3, 1859.*

I

*The Lord on high descends to dwell,
With every humble, contrite mind :
In vain do numbers strive to tell,
His thoughts so precious and so kind.*

II

*The house we build with pious aim,
And make it vocal with his praise;
Shall from above his presence claim,—
His glory on the altar blaze.*

III

Thy blessings, Lord, like Hermon's dew,
Upon this Zion's mountain fall :
From year to year thy love renew,
To those who for thy favor call.*

IV

*And when, the hands that built this shrine,
Lie crumbled in the silent dust;
And those who sing this praise of thine,
Repose in silence — as they must :*

V

*When all this crowd assembled here,
Beneath the reaper's scythe lie low;
Still rise the strain, to others dear,
While we of heavenly raptures know.*

* Hermon - see Psalm 133

The Women

Two hundred and

THROUGH the years, women have played a quietly significant role in both the spiritual and practical aspects of the Church. Membership records going back 100 years indicate that women out-numbered men by at least two to one. In 1904, mention was made in the church records of a woman as deacon, Mrs. Edward Y. Oliver, and nine years later, in addition to Mrs. Oliver, Mrs. Freeman A. Snow, Mrs. Frederick W. Snow and Mrs. Ruben F. Williams were serving in this capacity. The earliest mention of Christian Endeavor was in 1899, when a Mrs. Munroe was president. Mrs. Hattie P. Wiley, in 1892, was appointed to serve the Sunday School, but only as Assistant Superintendant. In 1913, Mrs. P. A. Canada was president of the Missionary Society, which, judging by church records, was short-lived.

The Ladies Aid seems to have been the oldest on-going women's organization, founded some time prior to 1879, and still today actively engaged in raising money for the support of the Church. Unfortunately for the historian, there is almost no documentation of the activities of this group, other than their monetary donations to the church budget. However, we are fortunate to have in Mrs. Margaret Gilliatt a member of the Ladies Aid since 1905. She has served two terms as president, the most recent from 1955-1973. Among the early activities she recalls was a weekly baked bean supper held on Saturday nights in the church kitchen for members and their husbands. Ladies Aid for many years served a noon dinner for Wellfleet citizens attending Town Meeting. Since meetings were held in a moving picture theatre on the site of the present church parking lot, it was a simple matter for town people to come next door for their noon recess. This community service continued even after Town Meeting moved to the Legion Hall, until meetings were re-scheduled from daytime to evening. Ladies Aid also served an annual smorgasbord during the height of the summer season to between 200 and 350 satisfied patrons. The Calendar Dinner, instituted by the Ladies Aid, was a colorful occasion in which each table was decorated according to one month of the year. Held in May, this tradition is still carried on by

fifty years of service

the Needlecraft Club. Another annual event, usually in November, was a chicken pie supper. During the preparation for one of these events, in 1965, a freak thunderstorm resulted in the church tower being struck and set on fire. The women of Ladies Aid were busily cooking chicken in the basement kitchen, and at first were oblivious to what was going on in the upper regions. Even when firemen arrived and water began seeping into the lower floors, they refused to leave their posts. After all, the precious chicken might spoil, so in the midst of smoke, and ankle deep in water, they remained steadfast until their task was finished.

In recent years, as the membership has become older and less active physically, the task of catering suppers and luncheons has fallen to other hands. Ladies Aid continues to meet weekly to sew and knit and prepare for annual or semi-annual bazaars. At their summer fair in August 1972, over \$900 was realized. This in addition to the proceeds of two food sales and other receipts brought in over \$1,300. Though the major part of the annual budget is expended on the physical upkeep of the church, the Ladies Aid makes annual donations to a small group of domestic missions and charitable organizations.

In January 1946, a group of young women of the Church held their first formal meeting to establish the Needlecraft Club. The original purpose, as early members recall, was primarily social in nature, to provide an evening recreational outlet for young women who were busy raising their families. The four founders were the late Mrs. Helen Sheridan, who became the first president, the late Mrs. Hilda Fleming, Mrs. Gladys Cassidy, and Mrs. Adele Rego, of whom the last two are still active members. The roster now numbers over fifty. Although the expressed purpose was social, it was not long before the club acknowledged their secondary goal as raising money for the Church, and over the years, this aim has been achieved with increasing success.

During the early years of the club's existence, money-raising events were lively in nature in keeping with the younger average

age of the members. These included bridal and other fashion shows, auctions, chowder suppers, amateur concerts and theatricals, as well as an occasional bazaar, and much time and effort went into the planning and execution of the 4th of July float in the town parade.

The current program includes semi-monthly evening meetings in the homes of members, devoted partly to planning future activities, and partly to socializing. On alternate weeks, morning work sessions are held in preparation for a summer and a Christmas bazaar. For the past eight years, the club members have planned and executed monthly buffet luncheons at the church, which are well attended by people from an ever-widening radius on the Lower Cape.

The money thus raised is budgeted in part as donations to a wide range of charitable efforts and missions, but the major portion is expended annually for auxillary expenses of the Church.

Although the activities of the Needlecraft Club have become more decorous than those of the original group, older members as well as those joining more recently agree that there is an unusual spirit of cooperation and good fellowship. This is in addition to the pride felt by all that, through their expenditure of time and effort, they make a substantial contribution to the upkeep and beauty of the church.

J. W.



At one of the Needlecraft Club's monthly luncheons.

Sunday School and Youth

THE first mention of Sabbath School in the records of the Wellfleet Congregational Church is found in 1831 when the purchase of 8 to 10 dollars worth of books for the scholars was voted. That was some 50 years after the first Sabbath School had been organized in England. By 1820, the movement had already been flourishing in the United States.

Most of the entries in the church records concerning the Sunday School merely note the election of the superintendents, the librarians and other officers. In 1834, the Wellfleet Church library was apparently important enough so that it could be divided between "*this and the South Wellfleet Church in proportion of its members*". Two years before, Ezekiel Higgins had been chosen as librarian.

The importance our forefathers attached to the Sunday School is proved by the desire of the congregation to make it as efficient as possible. Thus, in 1845, six years after Payne G. Atwood had been elected superintendent, a committee was appointed to "*digest and report*" on the best plan for organization of the Sabbath School. In the same year, a Board of Managers was set up "*to consist of the superintendent, the librarian (also to be secretary) and three more*".

The new organization must have proved successful since it is reported in the 1890 edition of the "*History of Barnstable County*" that the First Congregational Church of Wellfleet had "*a membership of 180 and maintains a flourishing Sunday School*". Apparently the congregation was justly proud of this since, in 1879, the practice was begun to record regularly the names of the officers; no mention of the librarian, however, is made after 1914. Many Wellfleet families are thus listed among the leaders of the Sunday School: Snow, Swett, Kemp, Rogers, Newcomb, Rich, Atwood, Freeman, Bacon, Higgins, Rockwell, Franklin, Cushman and others.

In 1880, "*the number of scholars was 189, average attendance 89; number of teachers 19, average attendance 15; the largest number of scholars present at one time 138, the smallest 30*".

In June 1891, the first mention is made of Children's Day, with 12 baptisms and a Sabbath School concert in the evening.

A pianist, Lelia Cobb, was appointed for the Sunday School in 1907.

A single reference is made in 1913 to the "Home Department" of the Sunday School, probably organized to reach students who, for some reason, could not come to the church.

In 1937, Mrs. Ethel Higgins was elected superintendent. She proved an inspiring leader and had a special empathy with the youngest children. At the close of the Sunday School hour, as they stood in a circle, holding hands and singing a hymn, perhaps "Jesus Loves Me", their joyous faces mirrored her love.

When the Rev. Townsend became pastor, a Religious Education Committee was formed. Under his leadership, the Pilgrim Fellowship became a dynamic reality. In 1955 a first and stimulating report was presented by John and Betsy Robicheau and Bruce Morton; having gone during the year to a workshop at the West Barnstable Meeting House, and to a revival at Northfield, Massachusetts, they raised money for UNICEF and for Indian children in North Dakota. Its activities are well remembered. By 1969 this group was divided into two groups with different names: the Senior Youth Fellowship had 15 members, the Junior Fellowship 13. When Robin Downs gave her report that year, it was noted with satisfaction that the group was a vigourously ecumenical one.

Record of babies baptized was regularly kept over the years; these records were incorporated into a Cradle Roll report for the first time in 1958. A Nursery Committee was organized in 1964 to take care of the very small children during the service. The same year, it was voted to change the hour of Sunday School from 10:30 to 9:30 a.m.

In 1967, the last Sunday of each month was designated as Family Sunday with parents and children attending morning worship together; and the following year, under the initiative of Rev. Leonard Heap, an adult Bible Study Group was formed to meet at 9:30 on Sunday morning. This group has since been renamed "Family Study Group" since it has pupils of different ages, all equally eager to share in the search for "yet more truth and light to break forth from His word."

A. R.

Memorials, Bequests and Gifts

EVEN as the pages of the church record books abound in expressions of appreciation for the lives and works of various sisters and brothers whose "*membership in this Church has been transferred to the Great and Glorious Home Church*", so do the windows, the furnishings and many other features of the church present tangible memorials for the admiration of visitors and newcomers and older members' poignant thoughts of those whom they hold in loving memory.

Registered in a permanent church record, these gifts, memorials and bequests are too numerous to be listed here. Many surround us as we worship in a sanctuary where almost everything we see witnesses to someone's love for the Church or is dedicated to the memory of dear ones. Other gifts and bequests are not separately tangible, but help sustain the finances of the church, or have been used for major repairs, for special projects such as mortgage liquidation, a well, maintenance of the organ, restoration of the stained glass windows.

Even the casual passerby profits by these legacies of the past: the chimes, which carry the joyous message of Christ afar to mingle with the divine message of the beauty of our land, were given as a memorial, as were, also, the floodlights by which, at night, the lofty lines of the church are brought to view.

A memorial bulletin board at the left of the entrance gives a succinct history of the building, the Fourth Meeting House of the Congregational Church.

Once in the vestibule, redecorated with funds given for that purpose, the visitor signs at the registration desk, also a memorial as is the rack where he may leave his coat; he then enters the sanctuary where almost everything commemorates the faith of many who preceeded him here.



The "Mayflower" Memorial Window.

He will, perhaps, be attracted first by the memorial windows, which may even be the reason for his visit. The best known of these windows shows a sailship similar to the "Mayflower", with, below, the inscription reproduced on our cover. One window has a very particular significance for us : it was given in memory of the three children of our former pastor, the Rev. Lynne P. Townsend.

The majestic organ, subject of a special chapter in this booklet, would not, perhaps, still enhance our services had it not been for the help of gifts and bequests. The communion table and chairs, the altar cross and candelabra recently refurbished in memory of a loved one, the pulpit antependium and the lectern, the marble flower pedestal, the pedestal desk, the hymn bulletin boards, the candle lighters and snuffers all are gifts or memorials; so are the wrought-iron candelabra on either side of the sanctuary, the baptismal font, the grand piano and many of the hymnals, the communion cup racks and the soft cushions which enhance the pews no longer equipped with the noisy early contraptions amusingly described in another chapter.

This year, lighting of the choir stall is being added, in memory of a former organist and choir director and faithful member of our congregation.

Downstairs, in the church hall, one will find two other gifts: an electric clock and an altar for the Sunday School.

As he leaves the church building, the visitor faces the parsonage, where a plaque records the origin of one of the church's most substantial memorials, the home of Dr. George T. Wyer, which stood on the same site and was used as parsonage until 1964 when the present parsonage was built.

Turning back to the church for a last look, the visitor must notice the attractive plantings around the building. These are due to the efforts of a very few devoted women of the Church who, over the past three years, have inaugurated an on-going service often involving memorial contributions: either trees, plants or simply money for the purchase or upkeep of the plantings is given in memory of loved ones.

K. C.



The George T. Wyer Memorial Parsonage (1945-1964)



Given to the Church in 1945 by Mrs. Elma A. Packard in memory of her father, Dr. George T. Wyer. It was the church parsonage until the present building was erected on the same site in 1964.

In 1967 a memorial plaque was installed on the lawn. The inscription reads :

*Site
of the
Dr. George T. Wyer
Memorial Parsonage*



Our Pastors

Josiah OAKES*	1720 - 1723	Cassius M. WESTLAKE	1885 - 1888
Josiah OAKES (installed)	1723 - 1727	Daniel W. CLARK	1888 - 1897
Ezra WHITMARSH	1727 - 1730	Dowell LEE	1897 - 1899
Isaiah LEWIS	1730 - 1785	Egbert M. MUNROE	1899 - 1901
Levi WHITMAN	1785 - 1808	Richard KNOWLES	1901 - 1905
Timothy DAVIS	1808 - 1830	George J. NEWTON	1905 - 1907
Stephen BAILEY	1830 - 1838	Frank H. KASSON	1907 - 1909
Mr. MERRILL*	1840	Thomas H. DERRICK	1909 - 1911
Mr. SULLIVAN*	1840	Prentice A. CANADA	1911 - 1914
Mr. SHEPHERD*	1840	Stanley H. ADDISON	1914 - 1916
William H. ADAMS	1840 - 1841	Earl H. THAYER	1916 - 1918
Mr. HARDY*	1843	Louis H. RUGÉ	1918 - 1919
Mr. BOYTER*	1843	Jack HYDE (student)	1919 - 1920
Mr. CLARK*	1843	Perley B. SELLER	1920 - 1921
John DODD	1843 - 1846	Walter WILEY	1921 - 1922
Charles C. BEAMAN	1846 - 1851	Ralph CONARD	
Mr. BRADFORD*	1853	(student)	1922 - 1923
Mr. BRISTOL*	1853	<i>Worshipped with the</i>	
Mr. RICHARDSON*	1853	<i>Methodist Church</i>	1923 - 1925
George DENHAM	1853 - 1855	Mr. GRANDE	
<i>Various supplies</i>	1857	<i>and others supplies</i>	1926
Samuel HOPLEY	1857 - 1860	Charles E. CLARK	1926 - 1930
Payson MANN		William E. FRYLING	1930 - 1934
<i>and supplies</i>	1860 - 1863	Raymond O. RHINE	1934 - 1938
George F. WALKER	1863 - 1867	Leon A. DEAN	1938 - 1943
Samuel FAIRLEY	1868 - 1875	Lynne P. TOWNSEND	1943 - 1957
Emory G. CHADDOCK	1874 - 1879	John H. OLSEN	1957 - 1960
Jeremiah ALDRICH	1879 - 1885	Leonard HEAP	1961 -

*Supply



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